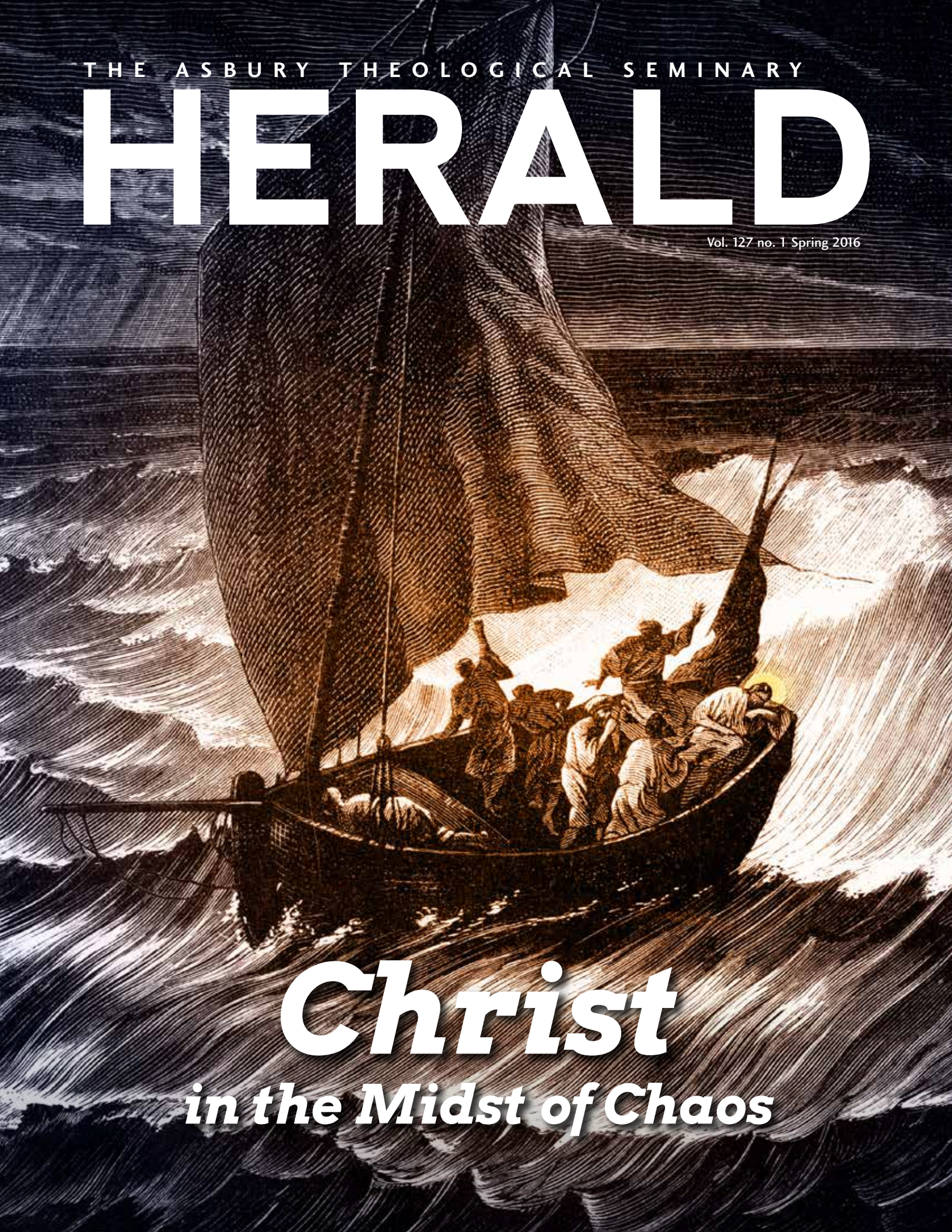


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Christ
in the Midst of Chaos



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to spread *scriptural holiness throughout the world* through the
love of Jesus Christ, in the *power* of the Holy Spirit,
and to the *glory* of God the Father.

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CHRIST, CROSS AND CRISIS



Our news is filled with chaos and a seemingly endless stream of crises: Jihadi John of ISIS brandishing a knife just before a man is beheaded; millions of Syrian and Iraqi men and women having to flee from their homes due to the chaos of war and terrorism; the poisoned waters in Flint, Michigan; innocent

young people caught in the cross fire of gangs; Ebola sweeping across Africa and the Zika virus making a comeback; millions of people's personal credit card information stolen through computer hacking; almost 6 million children under the age of five dying each year due to malnutrition. The list could go on and on. But, it is not just big global challenges; we also have our own personal problems.

In the midst of the whole range of global and personal crises, we must pause and remember that the gospel of Jesus Christ was birthed in the context of crisis. The Roman Empire was pagan and vile. Christians were fed to the lions for public sport. The government was evil and corrupt. Sexual promiscuity was rampant. It all sounds so familiar, doesn't it?

The gospel is not disconnected from the real world we live in. In fact, one of the earliest crosses in the church was designed to drive this point home. I am referring to the Celtic cross. The Celtic cross is the cross which depicts the cross superimposed over a circle. This particular cross design dates back to the earliest Christians found in what we know today as Great Britain. Prior to the advent of Christianity on the British Islands the people practiced pagan Druid religion. The chief symbol of paganism, then as well as today, is the circle. The circle is an ancient Druid and Wicca symbol. However, early Christian missionaries like Aidan and Columba faced all the evils of paganism with the even more powerful message of God's love in Jesus Christ. Over time, the gospel triumphed. As the lasting



symbol of this great triumph, the Celtic cross was designed: the cross triumphant over paganism! Notice how the cross is superimposed over the circle in the Celtic cross. It is a reminder that the gospel triumphs over the world. It is a cross engaged with the world, with all of its sin and crises, and emerging triumphant!

If you ever visit northern England, take time to go to the North East coast in Northumbria to a small island called Lindisfarne (sometimes called Holy Island). There you will see the cradle of English-speaking Christianity. To mark the historic triumph of the gospel over a lost and corrupt culture they have erected a statue of that early missionary to the English, Aidan. The statue shows him standing in front of a Celtic cross, holding in his right hand a shepherd's crook, emphasizing the pastoral, nurturing side of the ministry. In his left hand he has a flaming torch symbolizing the light of the gospel and the ministry of evangelism. Towering above him is that famous Celtic cross. It reminds me of that wonderful hymn:

*In the cross of Christ I glory, towering o'er the wrecks of time;
All the light of sacred story, gathers round its head sublime.*

This issue of the *Herald* is dedicated to this theme of the power of Jesus Christ in times of crisis. I hope you find it encouraging and that you will never give way to fear or despair. Instead, regardless of what unfolds in the world, we live in faith and victory through Jesus Christ!

A handwritten signature of Dr. Timothy C. Tennent.

Dr. Timothy C. Tennent
President, Professor of World Christianity



FACING FEAR:

The Power of Easter Faith

Fear is a universal human emotion. We all experience it at one time or another. Some of us are afraid of the dentist. Others of us are afraid of heights. And still others are afraid of losing a loved one.

BY: DR. JASON VICKERS

Being afraid is simply part of being human. We are vulnerable creatures. Our lives and our relationships are subject to dissolution, disease and death. It is therefore natural and normal to be afraid.

But how should we think about fear theologically? For starters, God has created human beings in such a way that we have the ability to discern real and present danger. We might say that fear is simply part of the God-given faculty of intuition. That many of us believe something along these lines is evident in the way that we rear our children. We teach our children to pay attention when they sense that a person or situation doesn't seem quite right. By extension, we teach them that it is not a sin to be suspicious of strangers offering candy and a free car ride home.

If we can view fear as a gift from God, then we can also view the ways in which we respond to fear as God-given. Psychologists have shown that, when human beings are afraid, most of us instinctively respond in one of three ways: we fight; we flee; or we freeze. From a theological perspective, there is nothing wrong with any of these responses to fear. It is not sinful to flee from a stranger approaching us in an empty parking deck, especially if he is wielding a knife.

There is a big difference, however, between fear that arises in response to a particular set of circumstances and having a fearful spirit or disposition. It is one thing for fear to be an occasional part of our lives; it is another thing altogether for fear to rule or govern our lives. Occasional fear may very well be a gift from God; perpetual fear is not.

Unfortunately, it is increasingly difficult not to live in fear. This is understandable. We live in a world of school shootings and random gun violence, of domestic and international terrorism, and of racism and sexism. We live amid collapsing financial markets, drug-trafficking, sex-trafficking, abortion, joblessness, political corruption, weather-related catastrophes, and new, life-threatening diseases. All of these problems are very real. And the fears that they trigger in us are also very real. However, we need to think theologically about how we should live in the face of such horrendous evil.

As Christians, we are not free to live in perpetual fear. This does not mean that we should never be afraid. We have already noted that occasional fear may even be a gift from God. But Scripture admonishes us that we are not to live in fear. For instance, 2 Timothy 1:7 declares that God "has not given us a spirit of fear, but rather a spirit of power, love, and self-discipline."

Sadly, a growing number of Christians in America appear to be living in fear. Many of us go to great lengths to insulate ourselves and our families from potential harm. We enroll our children in private schools or opt for home schooling; we

install security systems in our homes; we obtain concealed-carry permits; and we flee crime-ridden cities for the safety of the suburbs or rural areas. I do not say these things in a spirit of judgment or condemnation. I myself have taken some of these very measures with a view towards keeping myself and my family out of harm's way. I say these things, rather, because I know first hand how tempting it can be to put our own well-being and safety ahead of Christ's call to take the good news to the ends of the earth.

So how can we avoid living in perpetual fear? Better yet, how can we live as courageous witnesses to Jesus Christ in a volatile and dangerous world? As a Christian theologian, the best way I know to respond to such questions is to say that Jesus himself is the answer. Apart from him, we will never be free from fear.

Now, it is all good and well to say that Jesus is the answer to our growing fear problem. The more difficult task is to specify just how he is the answer. After all, few Christians today would disagree that Jesus is the answer, yet many of us continue to live in fear. So what gives?

Our predicament is quite similar to the one Jesus' disciples faced. Like them, we are familiar with Jesus' teachings on fear. Time and again, we have heard Jesus say, "Stop being afraid" (Matt. 14:27); yet, we still struggle to face our fears. Like Peter, we believe that Jesus is "the Christ, the son of the living God" (Matt. 16:16); yet, we quickly retreat to the safety of our homes the minute things get serious out in the street.

Knowledge of Jesus' teachings (what He said) and even knowledge of His identity (who He is) only made a radical difference for how the disciples lived after they encountered the risen Lord. The same thing is true for the Apostle Paul. He was familiar with Jesus' teachings and with Christian claims about Jesus' identity, but all of that really only mattered after he met the risen Lord on the Damascus road. This is what it means to say that Jesus himself is the answer. We can know Jesus' teachings inside and out. We can make true confessions about his person until the cows come home, but we will only experience true freedom from fear when we encounter the risen Lord himself. To find oneself in the presence of the risen Lord is to know once and for all that death has been conquered. That is the power of Easter faith. It is the faith that has sustained missionaries and martyrs in every age. And it is the faith that will sustain us now.

Dr. Jason Vickers is the Professor of Theology at Asbury Theological Seminary-Memphis.





TEACHING THE CHRIST AMIDST CHAOS

By Dr. Douglas K. Matthews

Via Understanding the Times. In 2016, surely “waking up and smelling the coffee” relative to how we should educate future pastors has taken on an entirely new and profound meaning. NBC reports that in Germany, after a 70-year ban, Hitler’s *Mein Kampf* is selling out at a record pace. The current American political landscape has been described as “bizarre” in both major political streams, with political and cultural polarization moving toward an intensity not seen since the Civil War. The Supreme Court of the United States voted 5-4 to redefine marriage, an outcome that was ahead of schedule even for those agreeing with the landmark decision. Violence in some cities is returning to record levels. America’s response to Planned Parenthood’s recently uncovered butchery is tepid. The global genocide of Christians is reaching unprecedented levels, and the influence of ISIS or ISIL is seemingly everywhere -- now even lapping up on the shores of North America. Ministerial preparation today must move from 1950 to 2050 realities which are increasingly global and interconnected. Wage-to-expense ratios and the challenges of relocating to seminary are accelerating, and the pace of technological change related to educational delivery and instruction is dizzying. Communities in some parts of the world without indoor plumbing already have wide usage of smart phones! In many areas of the globe, especially our own, culture and entertainment have reached the level of cultural decay heretofore only predicted by pop philosopher Francis Schaeffer and theologian Tom Oden – and only for civilizations tottering on the edge of the abyss.

Santayana once noted that those who fail to learn from the

past are doomed to repeat the failures of the past. The contemporary challenges are not unprecedented, and perhaps the way forward in seminary education is illuminated by going “back to the future.”

Via Stepping Into the Contemporary Cultural Arena: Unconfirmed church tradition tells us that near the emergence of the fifth century A.D. a heroic Egyptian monk by the name of Telemachus dared to step into the arena and raise his voice and hands above the blood-soaked battleground to protest the brutal Roman gladiatorial games. He was stoned to death. Whatever the historical truth of this great story, Theodoret reports that in 404 A.D. “When the admirable emperor was informed of this he . . . put an end to that impious spectacle.” The roar of the games ceased.

Rome, the iron kingdom, was crumbling from within, and the barbarians were poised to invade from without. Only a century earlier Caesar’s kingdom was characterized by legalized abortion, brutality, idolatry and polytheism, the cheapness of life, bombastic and depraved culture, homosexuality, deified leaders, the abuse of power, political corruption, Christian persecution, moral relativism, promiscuity, and even pederasty and infanticide.

In the midst of this fragmentation and chaos emerged the uncompromising confession and certainty of a new community proclaiming *Christos Kurios* (Christ is Lord). While the fullness of the coming kingdom of Christ certainly did not materialize, countless courageous souls like Telemachus delivered a foretaste of the coming kingdom through preaching the Lordship of Christ via the gracious gospel, prophetic proclamation, love for

the needy and each other, academic philosophy and theology that interfaced with and influenced the academy throughout Caesar's kingdom, and even joyful martyrdom that sowed the seeds of future Christian impact. Much of the decadent Roman culture receded. The practice of abortion became marginalized, infanticide was banned, biblical marriage was affirmed, and Christian persecution dissipated. The lesson is clear: If we really care about people then we will really care about ideas and culture.

Via Scholarly Writing, Preaching and Worship. In John Wesley's day, England and much of Europe was becoming "post-Christian" or even "anti-Christian." This was the era of the bloody French Revolution which rejected orthodox Christianity. Wesley's firm conviction that genuine Trinitarian presence and fidelity to Scripture required radical transformation in this life ignited a fire that launched England (and America to some degree) on a different path. This revival fire contributed to countless changed lives and communities, the abolition of slavery, legion ministries to the needy, beautiful music, poetry, sound doctrine and practice (one of Wesley's longest essays refuted Deism). As Runyon put it, "The cosmic drama of the renewing of the creation begins, therefore [for Wesley], with the renewal of the *imago Dei* [image of God] in mankind." Many today want to change the world after one fashion or another, but not so many are equally passionate about radically changing themselves. Wesley's biblical genius for renewing the earth rested on the foundation of renewed individuals through Christ, Scripture, Trinitarian Spirit, groups and communities. Hence, Wesley could boldly affirm that our LORD is "already renewing the face of the earth."

The early church and Wesley's revival both responded to rapid change and social chaos via the teaching and modeling of sound doctrine, an uncompromising commitment to a transformed church, robust philosophical and theological interaction with the issues of the day, and palpable love for others. Theologian Tillich got it right on one issue: "The Christian message provides the answers to the questions implied in human existence." Hence, graduate theological and seminary education must be poised to lead in chaotic times relative to pressing twenty-first century questions:

Via New Models of Teaching and Learning:

- These "new" models will be rooted in Trinitarian presence, Scripture, and the genius of a dynamic and relevant Christian orthodoxy handed down through the centuries -- including the stellar Wesleyan heritage. These models will certainly respond to contemporary "felt needs," but will also reach out without dumbing down in order to have an impact beyond the walls of the physical church.

- These new models of teaching, learning and educational delivery systems will be cutting-edge but also discerning relative to engagement with the information and technology revolution -- a revolution that is already in its ninth or tenth wave. Asbury Seminary was a seminary leader some time ago relative

to on-line education.

- These new models will provide the opportunity for many seminarians to remain, at least to some degree, "in ministry," in view of the increasing challenges associated with relocation, and Luther's twin warnings that theology divorced from ministry is bad theology and ministry divorced from sound theology (seminary-led) is bad ministry. Asbury already has rolled out a church planting specialization for "in ministry" church planting "jet fuel" drinkers.

- These new models will retain, just like the fully divine Christ becoming fully human and stepping into our world, an intentional, incarnational or "in the world but not of the world, in the trenches, flesh and blood" education, involving:

- The face to face connections to and leadership modeling by professors.
- The direct and regular interfacing with pastors and churches and their cultural contexts.
- The learning and modeling of both knowledge and wisdom.
- The mastery of content and radical personal transformation by grace.
- The spiritual and holistic growth of seminarians (head, heart and hand) through and in the context of a caring theological community.
- The connectedness to the historic church as well as discerning engagement with the contemporary syncretistic and relativistic cultural context.
- The requirement of every pastor and church to be globally relevant, connected and discerning (neither imposing unnecessary elements of our culture or failing to learn from others, nor capitulating to cultural relativism).

Hence, in our tradition, teaching the way of Christ amidst chaos is truly a journey back to the future. We retain and re-energize our roots, while also stepping boldly into the coming kingdom, for "*There has never been a time in greater need of a compelling articulation of the message of holiness.*"¹ We are, according to N.T. Wright, stepping into "nothing more or less than the outworking, in the power of the Spirit, of Jesus' bodily resurrection. It is the anticipation of the time when God will fill the earth with his glory, transform the old heavens and earth into the new, and raise his children from the dead to populate and rule over the redeemed world he has made."

¹The Holiness Manifesto.

Dr. Douglas K. Matthews
is the Vice President
of Academic Affairs
and Provost at Asbury
Theological Seminary.





Retrofitting Leaders for a Changing World

a conversation with
Dr. Ellen L. Marmon

What is the purpose of the Doctor of Ministry Program?

We serve as a bridge for in-ministry pastors who see and feel a gap between who they are now and who they need to be to lead their church and ministry faithfully and effectively into the future. We focus specifically on building capacity, spiritual leadership formation and passion.

Our society is quickly changing. The world seems more dangerous and hopeless. Congregations experience fog and apathy. How are you equipping leaders to navigate this unsettling world?

One of the ways that we are equipping leaders to navigate an ever-changing, unsettling world is to steep them in the things that don't change. One of the core courses that every D.Min. student takes deals with the biblical and theological foundations for ministry. We return to the "why" before we examine the "what" and "how" of ministry through immersion experiences and a dissertation project.

You're launching a cohort called "Social Justice, Ethics and the Church" and tentatively launching "Faith, Work and Economics" on the Florida Dunnam campus in January 2017. Tell me a little bit about each cohort.

Kevin Kinghorn and Charles Gutenson bring an amazing amount of expertise to the social justice cohort. Both of these professors are local and national practitioners. One is a theologian, while the other is a philosopher. They are well-versed in their disciplines, but they're up to their elbows to initiate positive change for people on the margin.

Jay Moon and Tapiwa Mucherera anchor the Faith, Work and Economics cohort. This cohort is geared toward pastoral, mission agency and lay leaders and examines issues such as integrity in the business world and biblical principles about wealth and poverty.

What other cohorts are starting in 2017?

We'll be starting a new church planting cohort in the summer of 2017 for church planting movement leaders. And, as always, our Preaching and Leading cohort.

While the D.Min. program is academically rigorous, it also focuses on the importance of the body of Christ. Why is community so important in ministry and how does the program provide space for “iron to sharpen iron”?

Our first year Doctor of Ministry students arrive unaware of their need for community. But we know! The relationships they form with like-minded leaders from all over the world form the heart of this program.

The D.Min. program has a symbolic stained glass piece called “Legacy.” How does the D.Min. Program define legacy?

The individual student benefits from all the facets of the program, but that investment is not complete until they invest those gifts into others. This whole idea of legacy becomes something that continues for the next generation long after they’re gone.

How are you helping others leave a legacy in the way they serve, lead and live?

We are expanding their capacities and deepening their spiritual formation so that the person doing the ministry is changed. We are exposing them to new ways of thinking and creative approaches to complicated ministry issues. I think their being in this cohort community reminds them of Who and Whose they are. They are not alone, but are a part of God’s mission with others. That shift in perspective liberates leaders, giving them courage and direction.

I’m sure you’ve seen many lives transformed through this program. Can you share one specifically that stands out to you?

A current student leads a faith community in a region where Christianity is unwelcome. He has been sharing with us and his cohort about the persecution, incarceration and threats he experiences. Just having that community to lean on and knowing that his new friends all over the world are praying for him and his community gives him hope to stay the course.

Dr. Ellen L. Marmon is the Associate Professor of Christian Discipleship and Director of the Doctor of Ministry Program.

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FACULTY HIGHLIGHT: DR. R. STEPHEN GOBER

Vice President Florida Dunnam Campus, Orlando

For Dr. Steve Gober, multiplication is about making disciples. He and his wife, Karoline, served for 17 years as missionaries with the Methodist Church of Costa Rica, working at the Methodist Seminary. Now, as Vice President of the Florida Dunnam campus, he continues to connect students, pastors and leaders to God's mission through global partnerships and mission trips.

God invited Steve to join His mission when he was a senior in college at Asbury University. Using the passage of Isaiah 12, God reminded him of the salvation he had received, but challenged him to share that hope with others.

"Isaiah 12 is at the heart of my call," Steve said. "God takes me back to that as a reminder of my calling today, but through that encourages me to keep an eye on my immediate context and realize that God's call is always bigger. It's His heart for the world."

**"GIVE PRAISE TO THE LORD, PROCLAIM HIS NAME;
MAKE KNOWN AMONG THE NATIONS WHAT HE HAS
DONE, AND PROCLAIM THAT HIS NAME IS EXALTED.**

**SING TO THE LORD, FOR HE HAS DONE GLORIOUS
THINGS; LET THIS BE KNOWN TO ALL THE WORLD."**

ISAIAH 12:4-5

Over the years, Steve has seen God break the math rules to multiply his ministry efforts exponentially. Whether individually or within a com-

munity, God has worked to bring hope as Steve helps train Christian leaders in North America and Costa Rica. In 2013, the Methodist Church in Costa Rica celebrated 90 years. As part of the festivities, Bishop Dr. Luis Fernando Palomo invited the local churches to come together for a National Celebration. Nearly 4000 people gathered in a rented gymnasium to celebrate this historic moment. During the event, Bishop Palomo called graduates of the Methodist Seminary to come forward. More than 100 people filled the gym floor, visually testifying to thousands of lives transformed.

"This was one of those snapshots in which you saw that God had raised up men and women as leaders to share His love with the nations," Steve said. "This caused me to realize afresh that I've been privileged to be part of something that has a multiplying effect. By giving one person hope, they in turn introduce others to Jesus."

In 2012, Asbury Seminary formed a partnership with the Methodist Seminary in Costa Rica. As a result, Steve and other faculty lead travel courses, introducing students to God's heart for the world. Students engage with leaders and those within the community to discuss class themes, work on building projects and participate in multi-cultural worship. New relationships and experiences serve as a catalyst for spiritual transformation and renewal.

"It's God's mission at work as He connects languages from across cultures to allow others to be continually transformed," Steve said.

Steve has served at Asbury Seminary since 2010. In addition to his role as Vice President of the Florida Dunnam campus, he also teaches spiritual formation. Prior to joining Asbury Seminary, he served as professor, administrator, and during the last eight years of his tenure, President of the Methodist Seminary in Costa Rica. He received a B.A. in Christian Ministries from Asbury University, 1988; an M.Div. from Asbury Theological Seminary, 1993; and a D.Min. from Asbury Theological Seminary, 2010.



FACULTY HIGHLIGHT: DR. A. SUE RUSSELL

Associate Professor of Mission and Contextual Studies

“It is amazing what happens when we throw ourselves in abandon on God’s love.”

Dr. Sue Russell equips, empowers and encourages students to be leaders in their global contexts. Through her work as a Wycliffe Bible translator and now as Associate Professor of Mission and Contextual Studies at Asbury Seminary, Sue uses anthropology to teach others to love without boundaries and to lead with intentional, incarnational vision.

“A lot of people in ministry lead intuitively,” Sue said. “I love teaching anthropology because it helps make explicit the practices students are doing automatically, so they can understand what they’re doing well and be more intentional about that.”

Sue shares that one of her favorite classes to teach is “Missional Formation: The Church in a Global Era.” This class explores the encounter of the historical gospel with contemporary cultures. Students learn what marginalized, minority and multi-national communities can offer the global Church.

While she is a lifelong learner, holding several degrees, her education isn’t solely confined to the classroom. She saw these practices exemplified through her work with the Galot* people during her 17-year stint with Wycliffe Bible Translators. Although a missionary and by default expected to lead the project, the village leaders mentored her as a new Christian and taught her to contextualize leadership and mission through their example.

The Galot people were one of the last major Christian language groups in that particular area of Southeast Asia to receive the Bible in their own language. Early in the process, Sue tried to form a translation committee to help with the project but couldn’t raise any interest with the villagers. During a time of prayer, God reminded her of a young man in the area who had helped

her resolve language barriers in the past. He organized the community leaders, who then re-organized themselves and took over the project.

“I had to learn how to be a facilitator and not be in charge and be okay with that,” she said.

The translation process involves several steps. First, translators provide the initial translation and do an exegetical check. Trained readers review the translation and return suggestions to the translator who makes necessary edits. Finally, uninitiated readers review the manuscript to see if it’s understandable to the common person.

Sue had a specific plan for how the process should work; but the Galot had their own ideas about how to complete the different stages of the translation project. When the Galot leaders took over the project and did things the Galot way, God used them to bring revival to the Galot churches, resulting in hundreds of souls saved.

For example, when the time came for the uninitiated reader check, the committee chairman sent out two young men to evangelize those in villages who had never heard the Gospel. At the end of the two-year checking process, 300 people were baptized and seven new churches planted.

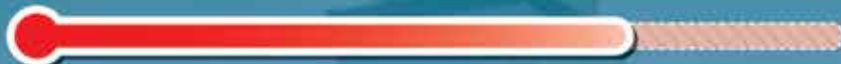
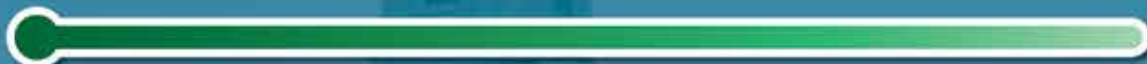
“I just went along for the ride and watched God’s spirit move,” Sue said. “Although the process wasn’t the way I envisioned, the results exceeded my expectations. It is amazing what happens when we throw ourselves in abandon on God’s love. If people ask me why I went to Southeast Asia, it’s because of that love.”

Before coming to Asbury Seminary in 2014, Dr. Russell was the Associate Professor of Anthropology and the Chair of the Department of Anthropology at Biola University. Prior to that, she spent 17 years in cross-cultural ministry and field research with Wycliffe Bible Translators in S. E. Asia, where she worked with a committee of national pastors to complete the translation of the whole Bible into the Galot language. When she’s not teaching, you’ll find her gardening, remodeling her house, training for an Ironman Triathlon, painting, scuba diving or biking.

**Name changed to protect mission work being done with this people group.*

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Jacob Guot shines the light of God's hope to South Sudan refugees living in the Bweyale Refugee Camp in Uganda.

Ironically, Jacob was one of the Lost Boys from the Sudanese Civil War that lasted from 1983-2005. Yet, he founded Africa Sunrise Communities in 2014 to provide a future and restore hope to those who remain in East Africa.

"Like the ancient Israelites, God used my journey from Sudan to Uganda to Kenya to provide me with instruction, teach me patience, instill resolve within me and deepen my relationship with Him," Jacob, a current Asbury Seminary student, said. "My heart's desire is to be a missionary to and forgive all the Muslims who killed my family, relatives and friends."

For Jacob, despair has been more than an acquaintance. He lost his home and his family and walked more than 1000 miles during his seven years as a refugee. Yet, he found purpose in the midst of a world that called him a "lost boy." While still in Africa, Jacob was ordained as an Anglican deacon and pastor.

Jacob chose life and seeks to share that hope with others.

"I feel passionate about suffering people because I've lived through that, what it feels like and what it looks like," Jacob said.

According to a 2015 report from the United Nations High Commissioner for Refugees (UNHCR), more than 37,000 Sudanese have fled to neighboring countries for refuge. In addition, 1.5 million people continue to be internally displaced due to war.

"The refugees are living in darkness and need the sunrise of hope and a new vision," he said.

Jacob compares himself to a modern-day Nehemiah. Like Nehemiah, Jacob prays, "Send me to the city...where my ancestors are buried so that I can rebuild it." (2:5)

Restoration lays the foundation for forgiveness.

Just as the sun gives life to the earth, so Africa Sunrise Communities brings the "sunrise" of the Gospel to war-torn communities through peace



STUDENT HIGHLIGHT: JACOB GUOT

and reconciliation. By providing access to clean water, food, clinics and education, nations are changed, one community at a time.

"It is better to teach a person how to fish for a lifetime, than to just give him or her a fish for today," Jacob said. "Therefore, we are committed to educating the youth of South Sudan to instill hope within the next generation through education."

Africa Sunrise Communities offers discipleship programs, leadership and life skills, a community garden, schools, and literacy programs. In all of his work, Jacob fights injustice with mercy and compassion.

"Nehemiah was called to rebuild the wall," Jacob said. "I'm called to restore their hope."



Jacob will graduate in May 2016 with a Master of Arts in Leadership and a Master of Arts in Intercultural Studies. To learn more about Jacob's ministry, visit www.africasunrise.org.

ALUMNI HIGHLIGHT: LINDA ADAMS

*Director of International
Child Care Ministries.*

Free Methodist Church of North America.

MASTER OF DIVINITY (1991) AND
DOCTOR OF MINISTRY (2000)
ASBURY THEOLOGICAL SEMINARY

Did you know?

In some locations a child can be bought for \$3



1 child



1 cup of coffee

ASBURY
SEMINARY



visit asbury.to/voices
to see more of Linda's story



International Child Care Ministries (ICCM) tackles injustice in the name of Jesus because every street urchin is made in the image of God. Partnering with the global Free Methodist Church, ICCM currently provides education, meals, clothing and basic medical care to 20,000 children in more than 30 countries for just a dollar a day.

For more than 50 years, ICCM has sponsored more than 100,000 children collectively, but according to UNICEF 2014 statistics, 150,000 children are still orphans. That means these children are more vulnerable to abuse and exploitation through sex trafficking and child labor. In some locations, children can be bought for \$3. That's less than the cost of a drink at Starbucks.

"ICCM is a means of connecting those of us who have more than enough with children in the parts of the world where they just can't take for granted nutritious meals, education and medical care," Linda Adams, Director of ICCM, said.

With at least 821 references to the poor, widows and orphans in the Bible, Jesus clearly makes caring for the vulnerable a priority. After all, it was He who gathered the children on his lap, challenging his followers not only to become childlike, but also to care for them.

"God sees our care for vulnerable children as a central act for justice and mercy because that's His heart," Linda said.

In one region of Thailand, children can't even walk to school without the danger of being kidnapped and sold into slavery. In response, ICCM and their sponsors built a hostel near the school to prevent the children from having to make the long, risky journey.

Many human rights and anti-trafficking groups agree that child sponsorship is the number one defense against child slavery.

"People can spare a dollar a day," Linda said. "It slips through our fingers like nothing; yet, for one dollar a day we can transform a child's life."

Linda has been the director of ICCM for eight years. In that time, she has traveled to 33 countries, seeing the return on investment of that dollar multiplied in the lives of thousands.

ICCM began in 1965 in Hong Kong in response to the need to protect the defenseless. Although that school no longer exists, some children who attended there now sponsor other children, compounding the interest on the original dollar. This reinvestment continues today in many countries, but Linda relates one from the Philippines.

ICCM gathered up abandoned street children. They became family. Many young women who were abandoned found true love for the very first time. Not content to keep their hope to themselves, these young women now lead in ministries to younger children.

Other children who got their start as sponsored children now impact thousands as teachers, business leaders, bishops and university founders. Education provided by child sponsorship is often a prerequisite to church planting and growth. After obtaining basic literacy, church members can activate their gifts, read the Bible or lead Sunday school.

"Who could imagine that a dollar a day could do this much?" she asked.



ALUMNI HIGHLIGHT: CHEPA RAO

*President,
Bethany Mission Society, India.*

DOCTOR OF MINISTRY (2015)
ASBURY THEOLOGICAL SEMINARY

Vizianagaram, India, is known as the City of Victory due to its many businesses and colleges. However, as the city becomes more urbanized, more and more people from lower caste systems dwell in the slums. Following a call from God, Chepa Rao founded the Bethany Mission Society, a church planting, mission organization to reach those often seen as outcasts.

In a culture of many religions, fatalistic beliefs and many gods, the Bethany Mission Society shares the Christian gospel to cultivate hope. Chepa explains that due to India's belief in karma, its society embraces the bondage of poverty, disease and spiritual death as a recompense for sins in a past life.

Yet, the Bethany Mission society seeks to exalt the Lord, equip the believer, encourage the community, and evangelize the world. They provide medical care, job skill training and discipleship through church planting to tribal fishermen, women and young girls, and those in rural and urban slum communities.

"It was a faith walk all the way, in every circumstance," Chepa said. "Within a short time, we could see a handful of people coming forward to Christ. The real breakthrough began in the ministry as we saw God answering prayer."

What started as one church in a rented building is now multiplying as others join in the mission. Chepa currently mentors 12 pastors, all of whom converted from Hinduism or Islam. These pastors are also pioneering their own church plants.

"My goal is that the people outside the church will come to the knowledge of Christ and join the churches and that those in the church will become mature disciples, resulting in their winning and discipling even more people," Chepa said.

Bethany Mission plans to plant 12 churches of 100 believers

within the next few years. These churches will be strategically located in 12 surrounding villages.

"We understand that 'it is not by our might or power, but it is the Lord, who adds people to His church, and He builds his church and the gates of hell shall not prevail against it,'" Chepa said.

In addition to his role as a pastor, Chepa serves as the registrar, academic dean and professor of missions and languages for Christian Renewal Theological Seminary. Chepa recognizes the need for holistic education that meets the present day challenges.

"Today we live in a complex world," he said. "Our students engage the world every day and they seek not only knowledge, but also the answers to life."

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to see more of Chepa's story



A Tribute to Dr. J. Ellsworth Kalas (1923-2015)

By Kenneth Cain Kinghorn

J. ELLSWORTH KALAS was born in Sioux City, Iowa, on February 14, 1923, the same year that Henry Clay Morrison began Asbury Theological Seminary.

The members of the Kalas household went to church twice weekly, and the family attended church every night during its frequent revival meetings. When Ellsworth was ten, he came to a personal relationship with Jesus Christ. Others noticed that he was serious about God and the activities of the church. As a boy, he sensed that God was calling him to become a clergyman. He bought a five-cent notebook in which he recorded sermon illustrations and information gleaned from the sermons he heard. In junior high, his good grades qualified him to take Latin, which he opted to do. He understood that Latin would give him a better grasp of language and grammar, both of which would make him a better preacher when he grew up.

At the age of ten, Ellsworth began to read the Bible each year, a practice he continued to follow throughout the years. Decades later, he said, "Every day I find something new. The newness is a result of the depth of the material and the quite wonderful way the Holy Spirit adapts it to the changing patterns of my life. All of the books I've written are a product of my lifetime of Bible reading."

In 1951, the University of Wisconsin awarded Ellsworth a B.A. degree in literature, with honors. In 1954, he obtained his Bachelor of Divinity degree from Garrett Theological Seminary. There, he received the Trustees Award for Scholarship and the Kidder Preaching Prize. He then took further graduate study in American history at the University of Wisconsin, and at Harvard University. Ellsworth received honorary degrees from Lawrence University, Asbury Theological Seminary and Kentucky Wesleyan College.

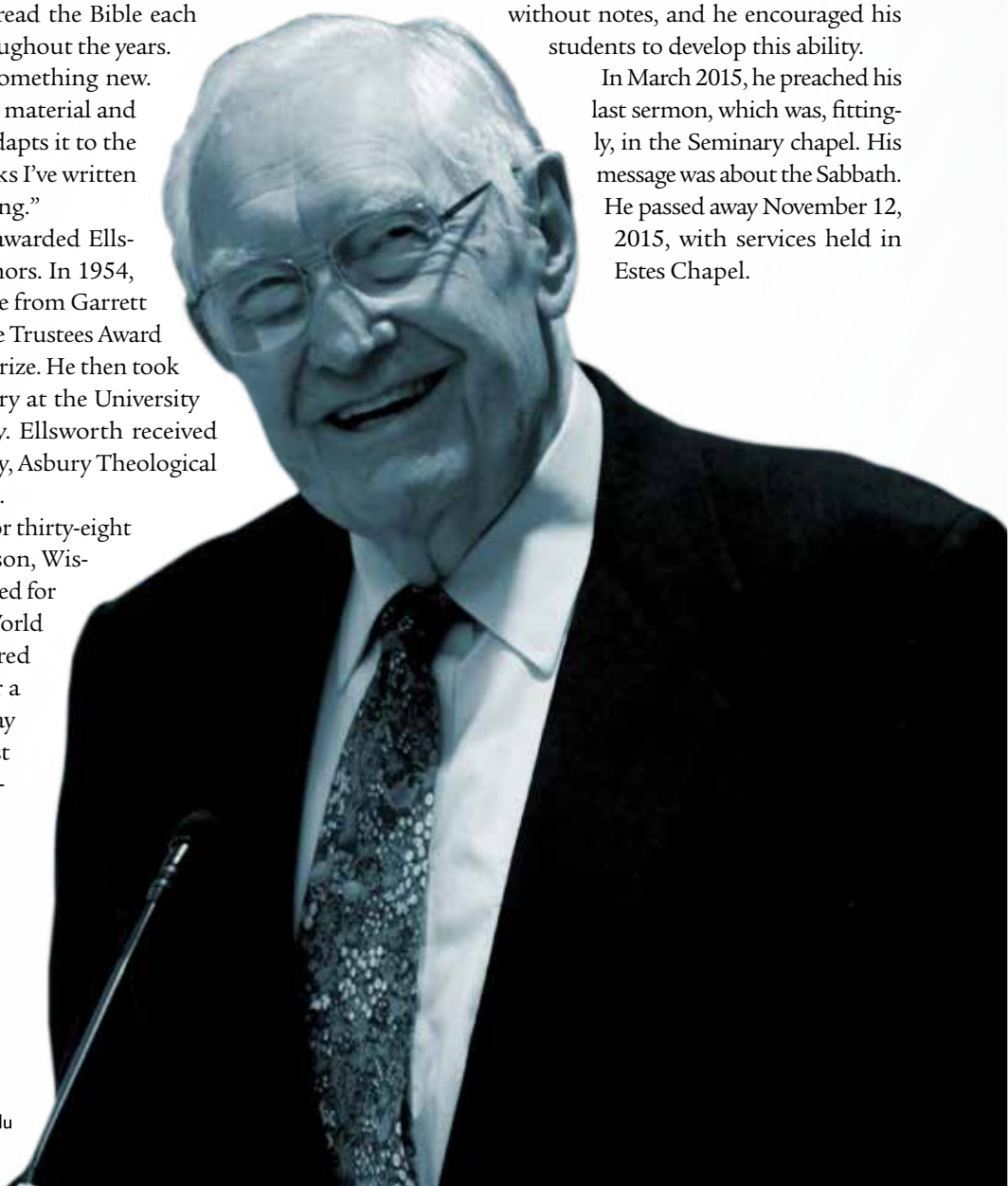
Ellsworth served Methodist pastorates for thirty-eight years in Watertown, Green Bay, and Madison, Wisconsin, and in Cleveland, Ohio. He also served for five years as associate evangelist with the World Methodist Council (1988-93). He authored more than 40 books, prepared lectures for a variety of occasions, and wrote twelve Sunday school quarterlies for the United Methodist Church. In addition, he prepared a groundbreaking study, *Christian Believer*, designed to teach Christian theology to lay people.

In 1993, Ellsworth joined Asbury Theological Seminary's faculty as a professor of preaching, and in 2004 he became director of the Seminary's Beeson International Center. In 2006, during a time of ad-

ministrative transition at the Seminary, the school's Board of Trustees asked him to become interim president of the school. Ellsworth Kalas's presidential term began on October 18, 2006. He was eighty-four years old.

Ellsworth had a good understanding of the church and of the academic world, and he epitomized the spirit, theology and mission of Asbury Theological Seminary. His integrity, wisdom, and interpersonal skills fitted him for the presidency. As a bonus, he was one of the best preachers in America. President Kalas's leadership proved so effective in the several areas where leadership was most needed, that the Board of Trustees, at their spring 2008 meeting, voted, "with great enthusiasm", to change his title from Interim President to President. When he retired from the presidency of Asbury Seminary in 2009, Ellsworth continued to teach homiletics. He championed the practice of preaching without notes, and he encouraged his students to develop this ability.

In March 2015, he preached his last sermon, which was, fittingly, in the Seminary chapel. His message was about the Sabbath. He passed away November 12, 2015, with services held in Estes Chapel.



FROM THE ARCHIVES:

This article was originally published in the elink in May of 2014. This issue we remember a great man who was filled with love and has changed the hearts of many.



God's Answer

By J. Ellsworth Kalas

Former President, Asbury Theological Seminary (2006-2009)

I have mixed feelings about the times in which we live. I'm a deep-dyed optimist, but I'm also an honest man. I have seen despair at its ugliest and hope at its most beautifully absurd. I grew up during the Great Depression; I remember the family friend who hung himself in his barn when he learned that they were going to sell his farm at a sheriff's auction. But, I also remember when President Franklin Roosevelt challenged Congress to work for a world of four essential freedoms, one of which would be "freedom from want."

I remember World War II, a war that encircled the globe and made tiny islands into household words. But I also remember when Roosevelt and Churchill declared in the Atlantic Charter their commitment to "a peace which will afford to all nations the means of dwelling in safety within their own boundaries," and then I think of our current mockery of that declaration in Ukraine.

I think especially of the issues of faith and of the struggle for souls. I remember when there were two kinds of Protestants in America, modernists and fundamentalists. I remember, too, when we discovered there were other classifications, such as evangelicals, conservatives and orthodox. I enjoyed the days when church membership was growing all across America, with new churches in the nation's suburbs, and with almost every church of any size involved in some sort of building or remodeling program. And I grieve at how we lost that opportunity, that native hunger for God that we tried to satisfy with fellowship

and goodwill that were not too different from the service clubs.

Then there was that remarkable time when the term "born again" was taken out of quotation marks and became part of the common vocabulary; and in the process became diluted to a point where polls showed that fully a third of Americans had experienced some sort of event that they thought could be classified as "born again." And again, we lost the opportunity.

Now the tide of popular culture is against us. In much of the public mind, evangelicals are one of the subgroups in political analysis. I suspect there are some bright young pagans on the two coasts who have no idea that "evangelical" is a religious category, or if they do, they think of it as an oddment of society like snake handlers, ripe for sociological examination.

With all of that, I wish I could have another go at it, another half century to try again to be the Church. I believe what Nicolai Grundtvig wrote in 1837: "Built on the Rock the Church doth stand, / Even when steeples are falling." And with him I believe that at its best, the Church is "Calling the young and old to rest, / But above all the soul distress, / Longing for rest everlasting." I am altogether certain that human souls are as distressed today as ever, perhaps more than ever, but more skilled at covering the distress; and that the Church when it is the Church is God's answer. Indeed, that we're the only body with a message that is everlasting. It's a pity that we're content for the church to be something else than that, something less.

You and I ought to do something about that. Shall we?

A photograph of an elderly couple sitting on a wooden deck. The man, on the right, has white hair and wears glasses and a yellow polo shirt. The woman, on the left, has blonde hair and wears a white sleeveless top and a straw hat. They are both smiling and looking towards the left. The background shows a wooden railing and a view of a green, hilly landscape under a bright sky.

Certainty in an uncertain world.

Today more than ever, people need reliability, certainty, and accountability when planning for their financial future. We are all looking for ways to invest that are stable, solid, and firm. For many of us, it means a return to classic financial values and enduring ideals. One of these values is the **charitable gift annuity (CGA)**.*

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Faculty Publications

ASBURY SEMINARY HAS A WORLD-RENOWNED FACULTY. FIND THEIR PICTURES, BIOS, AND EDUCATIONAL BACKGROUND AT ASBURY.TO/FACULTY.

BOOKS

Chilcote, Paul Wesley, and **Kenneth J. Collins** eds., *The Works of John Wesley: Doctrinal and Controversial Treatises II*, vol. 13 (Nashville: Abingdon Press, 2013).

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Keener, Craig. *Vol. 4 of Acts* (2016 Biblical Studies Book of the Year, Christianity Today Book Awards; included in Preaching Today 2016 Book Awards). Ada, MI: Baker Books, 2016.

Matlock, Michael D. *Daniel 1-6*. Franklin, TN: Seedbed, 2015.

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Russell, Brian. *(re)Aligning with God: Reading Scripture for Church and World*. Eugene, OR: Cascade, 2016.

Smith, Daryl. *More than a Great Wedding 2: Creating Healthy Communities Where Relationships Thrive*. DonQDox.com, 2015.

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Kinghorn, Kevin. Chapter Two: "The Theological Impetus for Social Entrepreneurship." Chapter Three: "What Wesleyan Social Entrepreneurship Looks Like." *The Social Entrepreneur: The Business of Changing the World*. Seedbed 2015.

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Mucherera, Tapiwa. Chapter Three: "What Wesleyan Social Entrepreneurship Looks Like." *The Social Entrepreneur: The Business of Changing the World*. Seedbed. 2015.

Tumblin, Tom. Chapter Six: "Change the World, But Not Alone." *The Social Entrepreneur: The Business of Changing the World*. Seedbed. 2015.

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Bauer, David. Review of Georg Rubel, *Paulus und Rom: Historische, rezeptionsgeschichtliche und archäologische Aspekte zum letzten Lebensabschnitt des Völkerapostels*. In *Catholic Biblical Quarterly* 78 (January 2016).

Bauer, David. Review of Michael L. Satlow, *How the Bible Became Holy*. In *Church History* (December 2015).

Bauer, David. Review of *New Testament Theology and Its Quest for Relevance*. In *Catholic Biblical Quarterly* (October 2015).

Cook, John A. *Cognitive-Linguistic Confusion: A Review of the Verb and the Paragraph in Biblical Hebrew: A Cognitive-Linguistic Approach* By Elizabeth Robar. *Bibliotheca Orientalis* 72/3-4: 294-302 (2015).

Cook, John A. 2015 Review of *Transitivity and Object Marking in Biblical Hebrew*, By Peter Bekins. *Bulletin for Biblical Research* 25/3: 382-84 (2015).

Okesson, Gregg. Review of James Ault, *African Christianity Rising*. In *BookNotes for Africa*, (2015).



For a comprehensive list of our faculty's recently published work, visit asbury.to/faculty.

A Tribute to Dr. Donald Demaray (1926-2015)

Originally published in the Alumni eLink, January 2016

BY: REV. DR. LARRY G. TEASLEY (M.DIV. 1987; D.MIN. 2000)



Dr. Don was a preacher, a professor and a pastor, both spiritually and academically.

He understood the power of words. He experienced the power of Scripture. When he, by the working of the Holy Spirit, joined the two, God clearly spoke through him. He lived committed to communicating God's Word clearly and accurately. He loved to preach more than anything else, but he loved the One about whom he preached all the more.

Dr. Don presented himself as the consummate professor. He gave himself for his students. He was generous with his knowledge, compassionate with his struggling students and quick to celebrate with all who achieved a victory on any level, personal or academic. He knew how to balance praise with pedagogy when critiquing sermons in the classroom. His gift for guiding

novice preachers not only put us at ease, but inspired us to seek more feedback from him.

Dr. Don's influence reached beyond the chapel pulpit and the classroom podium. At heart, I believe, he was a pastor. We could always count on his fervent prayers for healing, petitioning God to restore people physically, emotionally, psychologically and spiritually. He demonstrated his pastoral heart with all of his students no matter the need. He advised us academically with a pastoral heart. He inquired of our family life with a pastoral heart. He challenged us in our assumptions, encouraged us in our struggles and championed us in our endeavors—all with a pastoral heart.

What Dr. Don taught in theory, he practiced in life. He once told me that his greatest satisfaction came from "Knowing that my students are faithfully preaching the Word of God with passion and with purpose. As long as they do that, I know I have been faithful in my teaching ministry."

I can think of no greater tribute to the life, faith and ministry of Dr. Donald Demaray than living into the legacy he has left to us, his students. I cannot speak for others, but I can say for myself: as long as I shall preach, so shall Dr. Don.



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News & Events

Asbury Seminary Staff Named Kentucky Colonel

Kevin Bish, Vice President for Enrollment Management and Student Services, received the title of Kentucky Colonel from Governor Matt Bevin for his outstanding service to the Seminary and community. The title of Kentucky Colonel is the highest title of honor given by the Commonwealth of Kentucky's sitting governor. Past notable recipients of the award include Harland David Sanders, Ashley Judd, Winston Churchill and Rosemary Clooney.

New Teaching Fellows Appointed

Asbury Theological Seminary announces the appointment of two new teaching fellows to begin the Fall of 2016. James D. Wilson and Thomas Lyons will assume the roles of Teaching Fellow in Hebrew and Teaching Fellow in Greek, respectively. Both are pursuing doctoral degrees at the Seminary.

Faculty Receives *Christianity Today* Book Award

Dr. Craig Keener, Asbury Theological Seminary F.M. and Ada Thompson Professor of Biblical Studies, received first place in Christianity Today's 2016 book awards in the biblical studies category. In his book *Acts: An Exegetical Commentary: Volume 4*, Dr. Keener's commentary not only documents Acts, but also early Christianity in its first-century context. This volume completes his detailed exegesis and provides fresh insights to professors, students, pastors and scholars.

Dr. David Persons—2015 Outstanding Alumnus

The son of missionaries, David was born in Nashville, Tenn., and raised in the former Belgian Congo (now the Democratic Republic of Congo). David and his wife, Lori, who also grew up in the Belgian Congo, served as United Methodist missionaries in the Congo beginning in 1979. David and Lori officially retired in 2013, and since then, they have been returning to Congo six months out of the year as United Methodist Volunteers in Mission, continuing their work of training pastors and their wives for ministry.

Asbury Seminary Dedicates Corrie ten Boom Clock

Asbury Seminary dedicated the Corrie ten Boom clock December 9. The clock is on loan from Ellen de Kroon Stamps, who served as Corrie's assistant from 1967-1976. This Friesian clock belonged to Corrie ten Boom (1892-1983), author of *The Hiding Place*, and was used in the film of the same name. It originally hung near the workshop of Corrie's father in Haarlem, Holland, in which Corrie was apprenticed as a watchmaker. The clock belonged to the family for 150 years.

Asbury Seminary Adds Additional Schools as Global Partners

Asbury Seminary expanded its global vision with the addition of four organizations to its Global Partners Program November 10-11, 2015. The new partners include the School of Theology of the Methodist University of Sao Paulo, the Africa Gospel Church, the Evangelical Methodist Seminary-University of Costa Rica, and The Mission Society.





A Tribute to Dr. M. Robert Mulholland (1936-2015)

By Rev. Katie Grover, M.Div. 2013

Dr. Mulholland had transforming encounters with God through the Word that became “text,” allowing that same Word to become flesh in him for the sake of the world.

A Bible buried in the recesses of couch cushions propelled a young, doubting Bob Mulholland toward a life of transforming encounters with God through Scripture. He then allowed the Word to live in him and through him as a husband, father, Naval officer, pastor, evangelist, professor and friend.

Dr. Mulholland was a paradox of sorts. Standing before you, he was the towering Naval officer and yet, tears would form in his eyes, and his voice would crack as he shared about his transforming encounters with God. He was a man steeped in academia and yet, he had found the place where head and heart could go hand in hand, and he made it his mission to help others do the same. He was a man with a list of accomplishments, and yet, he was not too prideful to attend a little church just outside of Baltimore on their 50th anniversary or pick up some trash on his daily walk.

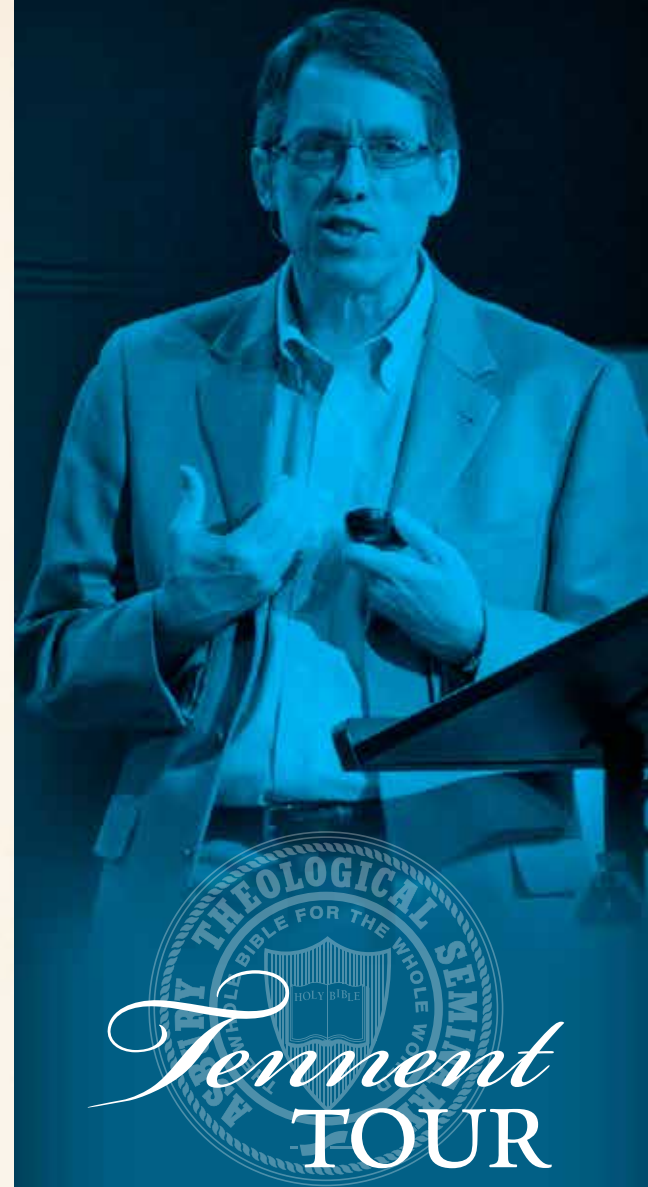
Dr. Mulholland shared how a woman observing him picking up trash, trash he considered leaving, helped her deduce he was a “real” Christian and, thus, was willing to listen to him share the gospel.

Although I am thankful for everything Dr. Mulholland taught me as a professor, I am most thankful for one sentence he shared in an email.

Dr. Mulholland wrote, “Glad to hear Lodge Forest is in such capable hands.”

You see, Dr. Mulholland had been one of my predecessors at my first appointment, an appointment that was not so ready to receive me. His words were an encouragement to me (a student I was not sure he remembered) and also gave me some real “street cred” in my appointment only three weeks old.

This world is a better place. This seminary is a better institution of learning. This pastor is a better person for having known Dr. M. Robert Mulholland and experienced God’s Word having become flesh in him for the sake of the world.



Please join President Timothy C. Tennent as he shares the Asbury Seminary vision in your area. Tennent Tours are well under way, so mark your calendar now! At each of his stops, Dr. Tennent is honored to be speaking at various Saturday evening and Sunday morning services.

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I'm going to look back in 50 years and remember this week's New Room Conference as the change in trajectory of life and finding a home.

■ PIERCE DRAKE

New Room Conference has been awesome and challenging in so many ways. It has been a blessing seeing the Holy Spirit work and move in the hearts of so many. "The things which unite us are ever so much stronger than the things which divide us."

■ JOEL MOONEYHAN

I leave this conference hopefully, gratefully... reminded that I am not alone. In fact, far from it, I feel surrounded. In my spirit, I am hearing Elijah on the mountain, saying to God, "I alone am left," while God says, "To the contrary, there are thousands in the valley waiting for you. Get to work."

■ CAROLYN MOORE

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